

SAHIH IMAN SEREIS

PROPHET'S صَلَّى اللهُ
عَلَيْهِ
وَسَلَّمَ
PARENTS



SHAIKH MIR ASEDULLAH QUADRI

PROPHET
MOHAMMAD'S (صلى الله
عليه و آله وسلم) PARENTS
(رضى الله تعالى عنهم)

Written By

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PREFACE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين، والصلاة والسلام على سيدنا محمد وعلى آله وصحبه أجمعين

It is in Quran - [And rely upon the Exalted in Might, the Merciful; Who sees you when you stand. And your turning over and over among those who prostrate themselves before Allah. Indeed, He is the Hearing, the Knowing.] (Ash Shuara - 219)

The meaning of the above verse is that **Noor-e-Mohammadi** (صلى الله عليه وآله وسلم) transferred from one prostrating one to the next, proving that all forefathers of Prophet Mohammad (صلى الله عليه وآله وسلم) were Muslims. Thus, Noor-e-Mohammadi (صلى الله عليه وآله وسلم) was transferred from Hadhrat Adam (عليه السلام) and Hawwa (عليها السلام) to all pious men and women till it illuminated in the person of Prophet Mohammad (صلى الله عليه وآله وسلم).

It is in Hadith - The Prophet (صلى الله عليه وآله وسلم) said - "I descend from the best people. My ancestors are the best people." (Tirmidhi)

This book discusses in detail, in the light of Quran and Ahadith, that the parents of the Apostle of Allah (صلى الله عليه وآله وسلم) were Muslims. The Book is an important read for all Muslims of the world. It clarifies many of the doubts of people, in the light of Quran and Ahadith.

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PROPHET IBRAHIM (عليه السلام)

It is reported that Hadhrat Ibrahim (عليه السلام) grew up under the guardianship of his uncle Azar (father's brother), because his father, **Tareq** died when he was very young.

It is in Quran - أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِنْ بَعْدِي قَالُوا نَعْبُدُ [Nay! were you witness when death visited Yaqoub (عليه السلام), when he said to his sons : What will you serve (worship) after me? They said : We will serve (worship) your God and the God of your fathers; Ibrahim (عليه السلام) and Ismail (عليه السلام) and Ishaq (عليه السلام); one God only, and to Him do we submit.] (Al-Baqara - 133).

In the above verse, the sons of Yaqoub (عليه السلام) are referring to, **both Ishaq (عليه السلام) and Ismail (عليه السلام)**, as their fathers (أَبَائِكُمْ). Ishaq (عليه السلام) is their grandfather, and Ismail (عليه السلام) is the brother of Ishaq (عليه السلام). Thus, it is proved that the word (أَبِي) is used in Quran for both biological father, and brother of father.

It is in Quran - وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ أَرَأَى أَنْتَ اتَّخَذْتَ أَصْنَامًا آلِهَةً إِنِّي أَرَاكَ وَقَوْمَكَ فِي ضَلَالٍ مُّبِينٍ [And when Ibrahim (عليه السلام) said to his father, Azar : Do you take idols for gods? Surely I see you and your people in manifest error] (Al-Anaam - 74).

The literal meanings of this verse that comes to a reader's mind are : **Ibrahim (عليه السلام) said to his father whose name was Azar**. But as per the rules of laconic usage, descriptive linguistics and rhetoric, this is a wrong understanding because it is mentioned that "**Ibrahim (عليه السلام) said to his father, Azar**", which denotes different meanings.

Like, no one says, "My father, Husain, is coming". We only say "My father is coming".

If we talk of a relationship and a name at the same time, people will understand that there are more than one person associated with that relationship. If we have only one person associated with the relationship (like father), we will only say, "My father is coming".

Arabic word (أبي) is commonly used for (i) biological father, (ii) 'stepfather', and (iii) 'brother of father'. Like in Indian Sub Continent, many children call their father Papa. And they call, elder brother of their father, Abbu, Bade Papa, etc. Similarly, in English language, people use 'father' to denote different relationships; like 'father figure', 'father of nation', 'god father', 'grandfather', etc.

If Azar was the biological father of Ibrahim (عليه السلام), it would have been enough to say, "He said to his father". But the Quranic verse emphasizes "**Ibrahim (عليه السلام) said to his father, Azar**". This shows that Azar was not biological father of Ibrahim (عليه السلام).

It is in Quran - وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَنْ مَوْعِدَةٍ وَعَدَّهَا إِيَّاهُ فَلَمَّا تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ [Ibrahim (عليه السلام) would not have asked forgiveness for his father but for a promise he made to him, and when it became clear to him that he was an enemy of Allah (عَزَّ وَجَلَّ), he renounced him. Ibrahim (عليه السلام) was tender hearted and forbearing.](At-Tauba -114).

Read the above verse carefully; it says '**Ibrahim (عليه السلام) would not have asked forgiveness for his father but for a promise he made to him**'.

Remember, we do not pray for our parents because we make a promise to them. We do it as mandatory and obligatory on us. We might make a promise to our relatives that we will do dua for them in a specific issue. Thus, the verse shows the relationship of Ibrahim (عليه السلام) with Azar, was not that of son and biological father, rather it was the relationship between two relatives. He asked for forgiveness for (his uncle) Azar because he promised him once. But when Ibrahim (عليه السلام) realized that he was an Idol worshiper and the enemy of Allah (عَزَّ وَجَلَّ), he renounced him.

It is in Hadith - Anas Ibn Malik (رضي الله تعالى عنه) narrates that one day Prophet (صلى الله عليه و آله وسلم) stood on the pulpit and informed (sahabah) the names of his ancestors:

The Prophet (صلى الله عليه و آله وسلم) said: **Ana, Mohammad Ibn Abdullah, bin Abdul Muttalib, bin Hashim, bin Abd Manaf, bin Qusa'i, bin Kilab, bin Murra, bin Ka'b, bin Lu'ayy, bin Ghalib, bin Fihri, bin Malik, bin an-Nadr, bin Kinanah, bin Khuzaimah, bin Mudrikah, bin Elias, bin Mudar, bin Nizar, bin Ma'ad, bin Adnan, bin Udad, bin Asha'b, bin Saleh, bin Salooq, bin Hameesa, bin Nabad, bin Khazaar, bin Ismail (عليه السلام), bin Ibrahim (عليه السلام), bin Tariq.**

(Baihaqi, Hakim, Ahmed, Ibn Kathir in Bidaya wan Nihaya and Ibn Asakir).

It is clear from the above Hadith that the father of Ibrahim (عليه السلام) was Tariq, a Momin; while his uncle Azar was an Idol worshiper.

It is in Quran - رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ [O our Lord! grant me protection and my parents and the believers on the day when the reckoning shall come to pass!] **(Ibrahim - 41)**.

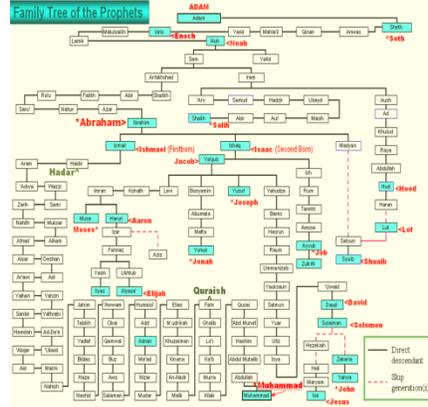
In the above verse, Ibrahim (عليه السلام) is praying for protection for himself, his both parents (who were Momineen) and general believers on the Day of Judgment. This Quranic verse shows Azar, who was an Idol worshiper, was not the father of Ibrahim (عليه السلام).

Ibn Jarir al-Tabari in his Tafsir and History book has mentioned that - Azar was not the father of Ibrahim (عليه السلام). **(History of Tabari, Vol. 1, Page 119. and Tafsir-e-Tabari by Ibn Jarir al-Tabari, Vol. 7, page 158)**.

Ibn Kathir has written in al-Bidaya wan Nihaya - Ibrahim (عليه السلام) was the son of **Tariq**. When Tareq was 75 years old, Ibrahim (عليه السلام) was born to him. **(al-Bidaya wan Nihaya, vol 1, page 139)**

Hadhrat Mohammad Abdul Qadeer Siddiqui (رحمته الله عليه) has written in his Tafseer-e-Siddiqui that Azar was the brother of the father of Ibrahim (عليه السلام). **(Tafseer-e-Siddiqui)**

ANCESTORS OF PROPHET MOHAMMAD (صلى الله عليه و آله وسلم)



As we have described above the statement of Allah (عَزَّ وَجَلَّ) that all ancestors of Prophet Mohammad (صلى الله عليه و آله وسلم) consisted of Prophets, Saliheen and Momineen from Hadhrat Adam (عليه السلام) till Hadhrat Abdullah bin Abdul Mutallib (رضى الله تعالى عنه) and Ummul Momineen Amina bint Wahb (رضى الله تعالى عنها).

It is in Quran - وَتَقَلَّبَكَ فِي السَّاجِدِينَ [And your turning over and over among those who prostrate themselves before Allah.](Ash Shuara - 219)

The above Quranic verse testifies that all ancestors of Prophet Mohammad (صلى الله عليه و آله وسلم) were Muslims of highest honor. Noor-e-Mohammadi (صلى الله عليه و آله وسلم) was transferred from Hadhrat Adam (عليه السلام) and Hawwa (عليها السلام) to all pious men and women till it illuminated in the person of Prophet Mohammad (صلى الله عليه و آله وسلم).

(i) **It is in Hadith** - Imam Tirmidhi has recorded a Hadith which he classified as Hasan, as well as Imam Baihaqi from Abbas ibn Abd al-Muttalib (رضى الله تعالى عنه) that the Prophet (صلى الله عليه و آله وسلم) said : "When Allah (عَزَّ وَجَلَّ) created me, He made me from the best of creations. Then when He created the tribes, He made me from the best of tribes. And when He created souls He made me from the best of souls. Then when He created households, He made me from the best of households. Thus I am the best in terms of household, and the best in terms of Nufoos."

(ii) **It is in Hadith** - The Prophet (صلى الله عليه و آله وسلم) said -"Allah (عَزَّ وَجَلَّ) chose me among the distinguished people of Arabia. I descend from the best people." (Tabarani)

(iii) It is in Hadith - Ibn Abbas (رضي الله تعالى عنه) narrated: "I transferred you from the generation of one prophet to the generation of another prophet. If a father had two sons, the Apostle of Allah (صلى الله عليه وآله وسلم) descended from the one that had the Prophet-hood." (**Mawahib al-Ladunniyyah by Qastallani**)

(iv) It is in Hadith - The Prophet (صلى الله عليه وآله وسلم) said - "None of my grandparents committed fornication. I descend from the **best fathers and clean mothers**. If one of my grandfathers had two sons, I descended from the better one." (**Mawahib al-Ladunniyyah by Qastallani**)

(v) It is in Hadith - The Prophet (صلى الله عليه وآله وسلم) said - "All of my ancestors beginning from Adam (عليه السلام) were married couples. I am the best of you in terms of ancestors." (**Daylami**)

(vi) It is in Hadith - The Prophet (صلى الله عليه وآله وسلم) said - "I am the most honorable person among people. I am not saying it in order to boast." (**Daylami**)

(vii) It is in Hadith - 'Prophet Mohammad (صلى الله عليه وآله وسلم) descend from the best men of each century.' (**Bukhari**)

(viii) It is in Hadith - The Prophet (صلى الله عليه وآله وسلم) said - "Allah (عَزَّ وَجَلَّ) chose **Kinana** among the sons of Ismail (عليه السلام), the Quraish among the sons of Kinana and sons of Hashim among the Quraysh. And He chose me among them." (**Muslim**)

(ix) It is in Hadith - Suyuti reported in "Al-Jami' Al-Saghir" on the authority of `Ali, (رضي الله تعالى عنه) that the Prophet (صلى الله عليه وآله وسلم) said : "I was born of the best and noblest lineage after lineage, and nothing of the fornication of Jahiliyyah (pre-Islamic time of ignorance) touched my birth." Tabarani in "Al-Awsat". Haythami said: The chain of Narrators of this Hadith have been authenticated by Hakim.

(x) It is in Hadith - Abu Nua'im writes in Dala'il al-Nabuwwa, with the chain of Ibn Abbas (رضي الله تعالى عنه) that the Prophet (صلى الله عليه وآله وسلم) said, 'Allah (عَزَّ وَجَلَّ) continued to transfer me from the loins of the pure to the wombs of the pure, clean and mannered. No two groups have appeared except I was the best of the two.'

(xi) It is in Hadith - Imam Tabrani writes in Awsat and Imam Baihaqi in Dala'il, from Ummul Momineen Aisha (رضي الله تعالى عنها) that the Prophet (صلى الله عليه وآله وسلم) said : "Jibreel (عليه السلام) said to me, I have searched the Earth, the Easts and

the Wests, and I did not find a man better than Muhammad (صلى الله عليه و آله وسلم), and I did not find a clan better than the clan of Bani Hashim."

(xii) It is in Quran - يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْمُشْرِكُونَ نَجَسٌ [O you who believe! the idolaters are nothing but unclean.] (**At-Tauba - 28**)

(xiii) It is reported that before the fall of Makkah, Abu Sufyan (who had not accepted Islam then) went to visit Ummul Momineen, Umm-e-Habibah (رضى الله عنها) who was his daughter. He wanted to sit down on the bedding of the Prophet Mohammad (صلى الله عليه و آله وسلم), but Umm-e-Habibah (رضى الله تعالى عنها) did not allow her father to sit on it as he was an unbeliever. She said, "You are a polytheist and hence unclean and this is a pure, clean bedding of the Prophet (صلى الله عليه و آله وسلم)".

All Quranic verses and Ahadith mentioned above confirm the fact that Prophet's (صلى الله عليه و آله وسلم) Grandfather Hadhrat Abdul Muttalib (رضى الله تعالى عنه) and his Father Abdullah bin Abdul Mutallib (رضى الله تعالى عنه) and all his ancestors till Adam (عليه السلام) were either Prophets or among the pious of highest order.

SCHOLARS' OPINIONS

Opinions of some Islamic scholars are mentioned below in this context.

(i) Jalal al-Din Suyuti in his book Masalak al-Hunafa wrote : "The proof is based on two elements. Firstly, it is proven from authentic Ahadith that from the time of Adam (عليه السلام) to Hadhrat Abdullah (رضى الله تعالى عنه) (Prophet's (صلى الله عليه و آله وسلم) father), the Prophet's (صلى الله عليه و آله وسلم), lineage were the best people. No one was better than his lineage in any generation. Secondly, it is proven from Ahadith that from the time of Adam (عليه السلام) up till the time of Abdullah (رضى الله تعالى عنه), there was no period in which at least some people of Fitra existed, who worshiped Allah (عَزَّ وَجَلَّ), performed Salah for Him and thus, through their means and blessings, the Earth was preserved (from destruction). If it was not for them, the Earth and all above it, would have perished. Thus, the forefathers of the Prophet (صلى الله عليه و آله وسلم) were all monotheists and believers, and were the best of their generations.'

(ii) **Hadith scholar Abdul Razzaq** wrote in al-Musannaf, from the chain of Ma'mar, from Ibn Juraij, from Ibn al-Mussaiyab that Ali ibn Abu Talib (رضي الله عنه) said: "The Earth has continuously been occupied with at least seven Muslims or more. If this was not the case, the Earth and its inhabitants would have perished."

The chain of the above narration is authentic (Sahih) according to the conditions set by Imam Bukhari and Imam Muslim, and though it is saying of Ali (رضي الله عنه), we assume he must have heard it from the Prophet (صلى الله عليه وآله وسلم).

(iii) **Ibn al-Munzir** has mentioned in his Exegesis with a sound chain, from Ibn Juraij in the commentary of the verse [رَبِّ اجْعَلْنِي مُفِيماً الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِ - (عليه السلام) O' Allah! make me (Ibrahim) one who establishes regular Prayer, and also (raise such) among my offspring, O our Lord! and accept Thou my Prayer.] (Ibrahim - 40); he said, 'there has remained from the offspring of Ibrahim (عليه السلام) to our Prophet (صلى الله عليه وآله وسلم) people on Fitra who have worshiped Allah (عَزَّ وَجَلَّ).

WHAT IS FITRA AND WHO ARE THE PEOPLE OF FITRA

Some scholars say that Prophet Mohammad's (صلى الله عليه وآله وسلم) parents and close ancestors are the people of Fitra (فطرة).

What is Fitra (فطرة)?

FITRA (فطرة) is an Arabic word which means 'natural disposition'. Human beings are born with an innate inclination towards **Tawheed** (Oneness of God), which is inbuilt in their fitra (nature); along with intelligence and all other attributes that are required to be human.

In the context of our discussion, the people of Fitra can be divided into following three major categories.

(i) The people, through their own natural disposition and enlightened insight, were able to deduce the oneness of Allah (عَزَّ وَجَلَّ).

(ii) People who diverted from the religion of Ibrahim (عليه السلام) and began worshipping idols, like Makkani Pagans. Such people are destined for Hell Fire.

(iii) In view of lack of knowledge and disregard, some people refrained from accepting other beliefs and **remained firm on monotheism**. They did not indulge in polytheism or idol worship. These are the people who fall under the verse وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا [And We do not torment until We send a Prophet.] (Al-Isra - 15).

Some scholars say that Prophet's (صلى الله عليه وآله وسلم) parents belonged to the third category of Fitra. No prophet was sent to them from the time of Ismail (عليه السلام) up till the official announcement of Prophet-hood of Mohammad (صلى الله عليه وآله وسلم), nor did they perform any act associated with disbelief or polytheism. Therefore, their salvation is a certainty.

Some other scholars say that Allah (عَزَّ وَجَلَّ) resurrected Prophet's (صلى الله عليه وآله وسلم) parents (after their deaths) and they confirmed faith in him. This way they have been saved. This opinion is held by Ibn Shaahin, Abu Bakr al-Khatib al-Baghdadi, Sohaili, Qurtubi, Muhibb Tabri, Nasir al-Din Ibn al-Munzir, etc.

However, it is established in the light of Quran and Ahadith, that all ancestors of Prophet Mohammad (صلى الله عليه وآله وسلم), from Adam (عليه السلام) till Hadhrat Abdullah bin Abdul Mutallib (رضى الله تعالى عنه), were either prophets or virtuous momineen and were best among their people. Therefore, they are the recipients of unlimited bounties in Hereafter. We consider it a grave sin even to discuss about their Iman or salvation.

CORRECT UNDERSTANDING OF AHADITH

It is in Hadith - Narrated Anas (رضى الله تعالى عنه) that a man said : " O' Apostle of Allah (صلى الله عليه وآله وسلم), where is my father? He said : "In Hell". When he turned away, he called him back and said : "My father and your father are in Hell (أبي وأبوك في النار)". (Muslim)

Salafis, Deobandis and their likeminded groups mislead Muslims by citing the above Hadith. If you take literal meanings of the Hadith, you will have to deny many authentic Ahadith and Quranic verses mentioned above. We have proved, in the light of Quran and Ahadith that the word (أبي) is used in Arabic for both father and the brother of the father. In the above Hadith, the Prophet (صلى الله عليه و آله وسلم) is consoling the person that the person's father and the Prophet's (صلى الله عليه و آله وسلم) uncle, both are in Hell.

It is in Quran - أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِنْ بَعْدِي قَالُوا نَعْبُدُ [Nay! were you witness when death visited Yaqoob (عليه السلام), when he said to his sons : What will you serve (worship) after me? They said : We will serve (worship) your God and the God of your fathers; Ibrahim (عليه السلام) and Ismail (عليه السلام) and Ishaq (عليه السلام); one God only, and to Him do we submit.] (Al-Baqara - 133).

In the above verse, the sons of Yaqoub (عليه السلام) are referring to, **both Ishaq (عليه السلام) and Ismail (عليه السلام)**, as their fathers (آبَائِكُمْ). Ishaq (عليه السلام) is their grandfather, and Ismail (عليه السلام) is the brother of Ishaq (عليه السلام). Thus, it is proved that the word (أبي) is used in Quran for both biological father, and brother of father.

It is in Hadith - Abu Huraira (رضي الله تعالى عنه) narrated that the Apostle of Allah (صلى الله عليه و آله وسلم) said, 'I sought permission to beg forgiveness for my mother, but it was not granted (since there was no need for it as she is the pious mother of the Prophet ﷺ, already under Allah's protection and mercy). (Then) I sought permission to visit her grave which was granted (encouragingly). (Muslim, Bk 11, Hadith # 134))

Salafis/Deobandis and their likeminded groups cite the above Hadith to claim that Ma'azallah, Astaghfirullah, Prophet's (صلى الله عليه و آله وسلم) mother is in Hell.

Read the following Quranic verse to understand the correct meaning of this Hadith.

It is in Quran - وَلَا تُصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا وَلَا تَقُمْ عَلَى قَبْرِهِ ۗ إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَمَأْوَاهُمُ النَّارُ ۚ وَهُمْ فَاسِقُونَ [And never, (O' Prophet - صلى الله عليه و آله وسلم) pray (funeral prayer) for anyone of them that dies, nor stand at his Grave. Certainly they disbelieved in Allah (عَزَّ وَجَلَّ) and His Apostle (صلى الله عليه و آله وسلم) and died in a state of rebellion'. (at-Tauba - 84).

The above Quranic verse is clearly commanding the Prophet (صلى الله عليه و آله وسلم) never to pray funeral prayer or stand by the grave of disbelievers.

Thus, the correct understanding of the above Hadith is, when Prophet (صلى الله عليه و آله) wanted to ask for forgiveness for his mother, Allah (عَزَّ وَجَلَّ) does not grant it because she is the virtuous mother of the seal of Prophet-hood, and one among the best of women among human beings, who has been rewarded plentiful bounties in Hereafter. Therefore, there is no need to ask for her forgiveness. Forgiveness is requested for a sinner whose salvation is under scrutiny.

As far as the permission to visit her grave is concerned, this is granted to the Prophet (صلى الله عليه) because visiting the graves of Prophets, Sahabah and Muslimeen is a virtuous deed in Islam.

From the above Hadith and Quranic verse, two issues are understood, as follows:

(i) We should not visit the graves of non-believers.

(ii) And when we visit the graves of Sahabah, Imams, or Awliya Allah, we should not pray for their forgiveness or salvation because they are the favorites of Allah (عَزَّ وَجَلَّ). Rather, we should request them to pray for our forgiveness and salvation.

It is in Hadith - Related by al-Hakim in Mustadrak from Ibn Mas`ud (رضي الله عنه) and graded authentic, that a young man of the Ansar who asked a lot of questions, once asked the Prophet (صلى الله عليه و آله وسلم), "Are your parents in the Fire?" To which the Prophet (صلى الله عليه و آله وسلم) answered, "My Lord promised to give me what I ask concerning them, and on that day I shall stand at the Praiseworthy Station (of chief intercessor)." (**Hakim**)

It is in Quran - **وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ** [And your Lord shall give you so that you will be pleased".] (**Ad-Duha - 5**)

The meaning of al-Hakim's narration is Allah (عَزَّ وَجَلَّ) will reward uncountable bounties to the parents of Prophet Mohammad (صلى الله عليه و آله وسلم) on the Day of Judgment. There is no doubt in it. And this is what the Prophet (صلى الله عليه و آله وسلم) is emphasizing in the above Hadith.